







A N  
E D I C T  
OF THE  
French King,

Prohibiting all Publick Exercise of  
the Pretended *Reformed Religion* in his Kingdom.

Wherein he Recalls, and totally An-  
nuls the perpetual and irrevocable Edict of King  
*Henry* the IV. his Grandfather, given at *Nantes*,  
full of most gracious concessions to Protestants.

Together with a brief and true Ac-  
count of the Persecution carried on against  
those of the foresaid Religion, for to make them  
Abjure and Apostatize.

To which is added,

The Form of Abjuration the Revolting Protestants  
are to Subscribe and Swear to.

With a Declaration of his Electoral Highness of *Brandenburg*,  
in favour of those of the *Reformed Religion*, who shall think  
fit to settle themselves in any of his Dominions.

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Translated out of French.

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Printed by G. M. Anno Dom. 1686.

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French King

Prohibiting all Public Exercise of  
the Pretended Reformed Religion in his Kingdom.

Wherein he Recalls and totally An-  
nuls the temporal and irreversible Edicts of King  
Henry the IV. his Grandfather, given at Nantes,  
full of most gracious concessions to Protestants.

Together with a brief and true Ac-  
count of the Persecutions carried on against  
those of the Reformed Religion, for to make them  
Appear and Appearances.

The same of his Majesty's Revolving Proclama-  
tions to subscribe and obey to.  
With a Declaration of his Electoral Highness of Brandenburg,  
in favour of that of the Reformed Religion, who shall think  
it their duty to obey to the said Edicts.

Crystalline out of a Lamp.

Printed by G. M. Anno Dom. 1686.



*An Edict of the King, Prohibiting all Publick Exercise of the Pretended Reformed Religion in His Kingdom.*

**L**EWES, by the Grace of God, King of *France* and of *Navarre*, to all Present and to come, Greeting. King *Henry* the Great, Our Grandfather of Glorious Memory, desiring to prevent, that the Peace which he had procured for his Subjects, after the great Losses they had sustained, by the long continuance of Civil and Forreign Wars, might not be disturbed by occasion of the pretended Reformed Religion, as it had been during the Reign of the Kings his Predecessors, had by his Edict given at *Nantes*, in the Month of *April*, 1598. Regulated the Conduct which was to be observed with Respect to those of the said Religion, the places where they might publickly exercise the same, appointed extraordinary Judges, to administer Justice to them; and lastly, also by several distinct Articles provided for every thing, which he judged needful for the maintenance of Peace and Tranquility in his Kingdom, and to diminish the Aversion which was between those of the one and other Religion; and this, to the end that he might be in a better condition for the taking some effectual course (which he was resolved to do) to reunite those again to the Church, who upon so slight occasions had withdrawn themselves from it. And forasmuch as this Intention of the King, our said Grandfather, could not be effected, by reason of his suddain and precipitated Death; and that the Execution of the foresaid Edict was Interrupted during the Minority of the late King, Our most Honoured Lord and Father, of Glorious Memory, by reason of some new Enterprises of those of the Pretended Reformed Religion, whereby they gave occasion for their being deprived of several advantages which had been granted to them, by the foresaid Edict: Notwithstanding, the King, Our said late Lord and Father, according to his wonted Clemency, granted them another Edict at *Nismes*, in the Month of *July* 1629, by means of which the Peace and Quiet of the Kingdom being now again re-established, the said late King, being animated with the same Spirit and Zeal for Religion, as the King Our said Grandfather was, resolved to make

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good use of this Tranquility, by endeavouring to put this pious design in Execution, but Wars abroad, coming on a few years after, so that from the Year 1635, to the Truce which was concluded with the Princes of *Europe*, in 1684. The Kingdom having been only for some short Intervals altogether free from troubles, it was not possible to do any other thing for the advantage of Religion, save only to diminish the number of places permitted for the Exercise of the pretended Reformed Religion, as well by the Interdiction of those which were found erected, in prejudice to the disposal made in the said Edict, as by suppressing the mix'd Chambers of Judicature, which were composed of an equal number of Papists and Protestants, the erecting of which was only done by Provision, and to serve the present Exigency.

Whereas therefore at length it hath pleased God to grant, that Our Subjects enjoying a perfect Peace, and We Our selves being no longer taken up with the cares of protecting them against our Enemies, are now in a condition to make good use of the said Truce, which we have on purpose facilitated, in order to the applying our selves entirely in the searching out of means, which might successfully effect and accomplish the design of the Kings, our said Grand-father and Father, and which also hath been our Intention ever since we came to the Crown; we see at present (not without a just acknowledgment of what we owe to God on that account) that our endeavours have attained the end we propos'd to Our selves, forasmuch as the greater and better part of Our Subjects of the said Pretended Reformed Religion have already embraced the Catholick, and since by means thereof, the Execution of the Edict of *Nantes*, and of all other Ordinances in favour of the said Pretended Reformed Religion, is made useless, we judge that we can do nothing better towards the entire effacing of the memory of those Troubles, Confusion and Mischief, which the Progress of that false Religion, hath been the cause of in Our Kingdom, and which have given occasion to the said Edict, and to so many other Edicts and Declarations which went before it, or were made since with reference thereto, than by a Total Revocation of the said Edict of *Nantes*, and the particular Articles and Concessions granted therein, and whatsoever else hath been Enacted since in favour of the said Religion.

I. We



## I.

We make known, that We, for these and other Reasons us thereto moving, and of Our certain Knowledge, full Power and Royal Authority, have by the present Perpetual and Irrevocable Edict, Suppressed and Annulled, do suppress and Annul the Edict of the King, our said Grand-father, given at *Nantes* in *April* 1598. in its whole extent, together with the particular Articles ratified the Second of *May*, next following, and Letters Patent granted thereupon; as likewise the Edict given at *Nismes*, in *July* 1629. declaring them null and void, as if they had never been Enacted, together with all the Concessions granted in them, as well as other Declarations, Edicts and Arrests, to those of the Pretended Reformed Religion, of what Nature soever they may be, which shall all continue as if they never had been. And in pursuance hereof, we Will, and it is our Pleasure, that all the Churches of those of the Pretended Reformed Religion, situate in our Kingdom, Countries, Lands, and Dominions belonging to us, be forthwith demolished.

## II.

We forbid our Subjects of the Pretended Reformed Religion to Assemble themselves, for time to come, in order to the Exercise of their Religion, in any Place or House under what pretext soever, whether the said places have been granted by the Crown, or permitted by the Judges of particular places; any Arrests of our Council, for Authorizing and Establishing of the said places for Exercise, notwithstanding.

## III.

We likewise Prohibit all Lords, of what condition soever they may be, to have any Publick Exercise in their Houses and Fiefs, of what quality soever the said Fiefs may be, upon Penalty to all our said Subjects, who shall have the said Exercises performed in their Houses or otherwise, of Confiscation of Body and Goods.

## IV.

We do strictly Charge and Command all Ministers of the said Pretended Reformed Religion, who are not willing to be Converted, and to embrace the *Catholick Apostolick* and *Roman Religion*, to depart out of our Kingdom and Countries under our Obedience, 15 days after the Publication hereof, so as not to continue there beyond the said term, or within the same, to Preach, Exhort, or perform any other Ministerial Function, upon pain of being sent to the Gallies.

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Our Will and Pleasure is, that those Ministers who shall be Converted, do continue to enjoy during their Lives, and their Widdows after their Decease, so long as they continue so, the same Exemptions from Payments and Quartering of Souldiers, which they did enjoy during the time of their Exercise of the Ministerial Function. Moreover we will cause to be paid to the said Ministers, during their Lives a Pension, which by a third part shall exceed the appointed Allowance to them as Ministers; the half of which Pension shall be continued to their Wives, after their Decease, as long as they shall continue in the state of Widdow-hood.

VI.

And in case any of the said Ministers shall be willing to become Advocates, or to take the Degree of Doctors in Law, we Will and Understand that they be dispensed with, as to the three Years of Study, which are prescribed by our Declarations, as requisite, in order to the taking of the said Degree, and that after they have pass'd the ordinary Examinations, they be forthwith received as Doctors, paying only the Moiety of those dues which are usually paid upon that account in every University.

VII.

We Prohibit any particular Schools for Instructing the Children of those of the Pretended Reformed Religion, and in general all other things whatsoever, which may Import a Concession of what kind soever, in favour of the said Religion.

VIII.

And as to the Children which shall for the future be Born of those of the said Pretended Reformed Religion, our Will and Pleasure is, that henceforward they be Baptized by the Curates of our Parishes; strictly charging their respective Fathers and Mothers to take care they be sent to Church in order thereto, upon Forfeiture of 500 Livres or more, as it shall happen. Furthermore, Our Will is, that the said Children be afterwards Educated and brought up in the *Catholick Apostolick and Roman Religion*, and give an express Charge to all Our Justices, to take care the same be performed accordingly.

IX. And



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IX.

And for a Mark of our Clemency towards those of our Subjects of the said Pretended Reformed Religion, who have retired themselves out of our Kingdom, Countries, and Territories, before the Publication of this our present Edict, our will and meaning is, that in case they return thither again, within the time of four Months, from the time of the Publication hereof they may, and it shall be lawful for them, to Re-enter upon the Possession of their Goods and Estates, and enjoy the same in like manner, as they might have done in case they had always continued upon the place. And on the contrary, that the Goods of all those, who within the said time of four Months, shall not return into our Kingdom, Countries, or Territories, under our Obedience, which they have forsaken, remain and be Confiscated in pursuance of our Declaration of the 20th of *August* last.

X.

We most expressly and strictly forbid all our Subjects of the said Pretended Reformed Religion, them, their Wives or Children, to depart out of our said Kingdom, Countries, or Territories under our Obedience, or to Transport thence their Goods or Effects, upon Penalty of the Gally, for Men, and of Confiscation of Body and Goods for Women.

XI.

Our Will and Meaning is, that the Declarations made against those who shall relapse, be Executed upon them according to their Form and Tenor.

Moreover, those of the said Pretended Reformed Religion, in the mean time, till it shall please God to enlighten them as well as others, may abide in the several respective Cities and Places of our Kingdoms, Countries, and Territories under our Obedience, and there continue their Commerce, and enjoy their Goods and Estates, without being any way molested upon account of the said Pretended Reformed Religion, upon condition nevertheless, as forementioned, that they do not use any publick Religious Exercise, nor assemble themselves upon the account of Prayer or Worship of the said Religion, of what kind soever the same may be, upon forfeiture above specified of Body and Goods,

Accordingly



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Accordingly We Will and Command our Trusty and Beloved Coun-  
sellors, the people holding our Courts of Aids at *Paris*, Bayliffs,  
Chief Justices, Provosts, and other our Justices and Officers to whom  
it appertains, and to their Lieutenants, that they cause to be Read,  
Published, and Registered, this Our present Edict in their Courts and  
Jurisdictions, even in Vacation time, and the same keep punctually,  
without contrevailing or suffering the same to be contrevailed; for  
such is Our Will and Pleasure. And to the end to make it a thing  
firm and stable, we have caused our Seal to be put to the same.  
Given at *Fountainbleau* in the Month of *October*, in the Year of Grace  
1685, and of Our Reign the 43.

Signed

LEWES.

*This signifies the*  
*Lord Chancellors* } VISA.  
*persnal.*

Le Tellier.

*Sealed with the Great Seal of Green-Wax,*  
*upon a Red and Green string of Silk.*

**R**egistred and Published, the Kings Procurator or Attorney-  
General, requiring it, in order to their being Executed accor-  
ding to Form and Tenor, and the Copies being Examined and Com-  
pared, sent to the several Courts of Justice, Bailywicks, and Sheriffs  
Courts of each Distric, to be there Entred and Registered in like man-  
ner, and charge given to the Deputies of the said Attorney General,  
to take care to see the same Executed and put in Force, and to cer-  
tifie the Court thereof. At *Paris* in the Court of *Vacations* the 22th  
of *October* 1685.

Signed

De la Baune.

The



*A short Account of the Violent Proceedings,  
and unheard of Cruelties, which have been  
Exercised upon those of Montauban,  
and which continue to be put in Practise  
in other places against those of the Re-  
formed Religion in France, for to make  
them Renounce their Religion.*

**O**N Saturday the 18 of August 1685. the Intendant of the Upper Guienne, who Resides at Montauban, having Summoned the Principal Protestants of the said City to come before him, representing unto them, that they could not be Ignorant that the absolute Will and Pleasure of the King was, to Tolerate but one Religion in his Kingdom, viz. the Roman Catholick Religion, and therefore wished them readily to comply with the same, and in order thereto, advised them to Assemble themselves and consider what Resolution they would take. To this Proposal some answered, *That there was no need of their Assembling themselves upon that Account, forasmuch as every one of them in particular, were to Try and Examine themselves, and be always in a readiness to give a reason of the Faith which was in them.*

The next day the Intendant again Commanded them to meet together in the Town-House, which should be left free for them from Noon till Six of the Clock in the Evening, where Meeting accordingly, they Unanimously resolved, as they had Lived, so to persist till Death in their Religion; which Resolution of theirs, there were some Deputed by them to declare to the Intendant; who presenting themselves before him, he who was appointed Spokesman, began to Address himself to the Intendant in these Words: My Lord, *We are not unacquainted how we are menaced with the greatest Violence, Hold there,* said the Intendant (interrupting him) *No Violence.* After this the Protestant continued; *But whatever Force or Violence may be put upon us ---* Here the Intendant interrupting him again, said, *I*



forbid you to use any such Words: Upon which second Interruption, he contented himself to assure him in few words, *That they were all Resolved to Live and Dye in their Religion.*

The day after the Battallion of *La Fere* consisting of 16 Companies, entred the City, and were followed by many more. The *Protestants* all this while Dreaming of no other Design they had against them, but that of Ruining their Estates and Impoverishing them, had already taken some Measures how to bear the said Tryal; they had made a Common Purse for the Relief of such who should be most Burthen'd with Quartering, and were come to a Resolution to possess what they had in common: But alas, how far these poor Souls were mistaken in their Accounts, and how different the Treatment they received from the *Dragoons* was, from what they had expected, I shall now Relate to you.

First therefore, in order to their Executing the Design and Project they had formed against them, they made the Souldiers take up their Quarters in one certain place of the City, but withal appointed several *Corp de Gards* to cut off the Communication which one part of the City might have with the other, and possess'd themselves of the Gates, that none might make their Escape. Things being thus ordered, the Troopers, Souldiers and Dragoons began to Practise all manner of Hostilities and Cruelties wherewith the Devil can Inspire the most Inhumane and Reprobate Minds: They marr'd and defac'd their Householdstuff, broke their Looking-Glasses, and other like Utensils and Ornaments, they let the Wine run about their Cellars, cast abroad and spoil'd their Corn, and other Alimentary Provisions: and as for those things which they could not break and dash to pieces, as the Furniture of Beds, Hangings, Tapistry, Linnen, Wearing Apparel, Plate, and things of the like Nature, these they carried to the Market place, where the Jesuits bought them of the Souldiers, and encouraged the *Roman Catholicks* to do the like. They did not stick to Sell the very Houses of such who were most Resolute and Constant in their Profession. It is supposed according to a Moderate Calculation, that in the time of four or five days, the *Protestants* of that City were the Poorer by a Million of Money, than they were before the entring of these Missionaries. There were Souldiers who demanded 400 Crowns a piece of their Hosts for spending Money, and many *Protestants* were forced to pay down Ten Pistols to each Souldier upon the same account.



In the mean time the outrages they committed upon their Persons were most detestable and Barbarous, I shall only here set down some few of which I have been particularly Inform'd. A certain Taylor called *Bearnois* was bound and drag'd by the Souldiers to the *Corp de Gard*, where they Boxed and Buffeted him all Night, all which blows and Indignities he suffered with the greatest constancy Imaginable. The Troopers who Quartered with Mounseigneur *Solignac* made his Dining Room a Stable for their Horses, tho the Furniture of it was Valued at 10000 Livers, and forc'd him to turn the Broach till his Arm was near Burnt, by their continual casting of Wood upon the Fire. A Passenger as he went through the said City saw some Souldiers beating a Poor Man even to Death, for to force him to go to Mass, whilst the constant Martyr to his last Breath, cryed, *He would never do it*, and only requested they would *Dispatch and make an end of him*. The Barons of *Caussade* and *De la Motte*, whose Constancy and Piety might have Inspired Courage and Resolution to the rest of the Citizens, were sent away to *Cahors*. Mounseigneur *D' Alliez* one of the prime Gentlemen of *Montauban*, being a Venerable Old Man, found so ill Treatment at their hands, as its thought he will scarcely escape with Life. Mounseigneur *De Garrison* who was one of the most considerable Men of that City, and an intimate Friend of the Intendant, went and cast himself at his Feet, imploring his Protection, and conjuring him to rid him of the Souldiers, that he might have no force put upon his Conscience, adding, that in Recompence of this Favour, he beg'd of him, *He would willingly give him all he had*, which was to the Value of about a Million of Livers; but by all his Entreaties and Proffers he could not in the least prevail with the Intendant, who gave order, that for a Terror to the meaner sort, he should be worse used than the rest, by dragging him along the Streets.

The Method they most commonly made use of, for to make them abjure their Religion, and which could not be the Product of any thing but Hell, was this; Some of the most strong and vigorous Souldiers, took their Hosts or other Persons of the House, and walk'd them up and down in some Chamber, continually tickling them and tossing them like a Ball from one to another, without giving them the least Intermillion, and keeping them in this condition for three days and nights together, without Meat, Drink or Sleep; when they were so wearied and fainting, that they could no longer stand upon their Legs, they laid them on a Bed, continuing as before to Tickle and Torment them;



after some time when they thought them somewhat recovered, they made them rise, and walked them up and down as before, sometimes tickling, and other times Lashing them with Rods, to keep them from Sleeping. As soon as one Party of these Barbarous Tormenters were Tyred and wearied out, they were Relieved by others of their Companions, who coming fresh to the Work, with greater Vigour and Violence reiterated the same Course. By this Infernal Invention (which they had formerly made use of with success, in *Bearn* and other places) many went Distracted, and others became Mopish and Stupid, and remain so.

Those who made their Escape were fain to abandon their Estates, yea, their Wives, Children, and Aged Relations to the Mercy of these Barbarous and more then Savage Troops. The same Cruelties were Acted at *Negreplisse*, a City near to *Montauban*, where these Bloody Emissaries committed unparallel'd Outrages. *Isaac Favin*, a Citizen of that place was hung up by his Arm-pits, and Tormented a whole Night by Pinching and Tearing of his Flesh with Pincers, tho by all this they were not able to shake his Constancy in the least. The Wife of one *Rouffion* a Joyner, being violently drag'd by the Souldiers along the Streets, for to force her to hear Mass, Dyed of this Cruel and Inhumane Treatment, as soon as she reach'd the Church Porch.

Amongst other their Devilish Inventions this was one, they made a great Fire round about a Boy of about Ten Years of Age, who continually with Hands and Eyes lifted to Heaven, cryed, *My God help me*, and when they saw the Lad resolved to Dye so, rather than Renounce his Religion, they snatch'd him from the Fire, when he was at the very point of being Burnt. The Cities of *Caussade*, *Realville*, *St. Anthonin*, and other Towns and places in the Upper *Guienne*, met with the same Entertainment, as well as *Bergerac*, and many other places of *Perigord*, and of the Lower *Guienne*, which had a like share of these Cruel and Inhumane Usages.

The forementioned Troops marched at last to *Castres*, to commit the same Insolencies and Barbarities there also; and it is not to be doubted, but that they will continue and carry on the same course of Cruelties, where ever they go, if God in Pity and Compassion to his People do not restrain them.

It is to be feared (for it seems but too probable) that this dreadful Persecution in conjunction with those Artifices the Papists make use of to Disguise their Religion, and to perswade Protestants that they shall



shall be suffered to Worship God as formerly, will make many to comply with them, or at least make their Mouths give their Hearts the Lye, in hopes of being by this means put into a condition to make their escapes, and returning to that Profession, which their weakness hath made them deny.

But alas! this is not all, for those poor Wretches, whom by these Devilish ways of theirs, they have made to Blaspheme and Abjure their Religion, as if this were not enough, must now become the Persecutors and Tormentors of their own Wives and Children, for to oblige and force them to Renounce also, for they are threatned, that if within three days time they do not make their whole Family Recant in like manner, those rough Apostles (the *Dragoons*) shall be fain to take further pains with them in order to perfect their Conversion. And who after all this can have the least doubt but that these unhappy *Dragoons* are the very Emissaries of Hell, whose very last Efforts and Death-struglings these seem to be?

This Relation hath given a short view of some of those Sufferings, the Reformed have undergone, but not of all: It is certain that in divers places they have tryed to wear out their Patience, and overcome their Constancy by applying Red-hot Irons to the Hands and Feet of Men, and to the Paps of Women. At *Nantes* they hung up several Women and Maids by their Feet, and others by their Arm-pits, and that Stark-Naked, thus exposing them to Publick View, which assuredly is the most cruel and exquisite Suffering can befall that Sex, because in this case their Shamefacedness and Modesty is most sensibly touched, which is the most tender part of their Soul. They have bound Mothers that gave Suck unto Posts, and let their little Infants lye Languishing in their sight without being suffered to Suckle them for several days, and all this while left them crying, moaning, and gasping for Life, and even Dying for Hunger and Thirst, that by this means they might Vanquish the Constancy of their Tender-hearted Mothers, Swearing to them they would never permit they should give them Suck, till they promised to Renounce their Profession of the Gospel. They have taken Children of Four or Five Years of Age, and kept them from Meat and Drink for some time, and when they have been ready to faint away and give the Ghost, they have brought them before their Parents, and horribly asseverated, that except they would turn, they must prepare themselves to see their Children Languish and Dye in their presence. Some they



have bound before a great Fire, and being half Roasted, have after let them go; they beat Men and Women outragiously, they drag them along the Streets, and Torment them day and Night. The ordinary way they took was to give them no rest, for the Souldiers do continually Relieve one another for to Drag, Beat, Torment and Toss up and down these Miserable Wretches without Intermiſſion. If it happen that any by their Patience and Conſtancy do ſtand it out, and Triumph over all the Rage and Fury of thoſe *Dragoons*, they go to their Commander and acquaint him they have done all they could, but yet without the deſired ſucceſs, who in a Barbarous and Surly Tone, answers them; *You muſt return upon them, and do worſe than you have done, the King Commands it; either they muſt Turn, or I muſt Buſt and Perish in the Attempt.* Theſe are the Pleaſant Flowery Paths by which the *Papiſts* allure *Proteſtants* to return to the Boſome of their Church.

But ſome it may be will object, you make a great noiſe about a ſmall matter, all *Proteſtants* have not been expoſed to theſe Cruelties but only ſome few obſtinate Perſons: Well, I will ſuppoſe ſo, but yet the Horor of thoſe Torments Inſlicted on ſome, hath ſo fill'd the Imagination of theſe Miserable Wretches, that the very thoughts of them hath made them comply; it is indeed a Weakneſs of which we are aſhamed for their ſakes, and from whence we hope God will raiſe them again, in his due time; yet thus much we may alledge for their excuſe, that never was any Perſecution upon pretence of Religion carried on to that pitch, and with that Politick Malice and Cruelty that this hath been, and therefore of all thoſe which ever the Church of Chriſt groan'd under, none can be compar'd with it. True indeed it is that in former Ages it hath been common to Burn the Faithful under the Name of *Hereticks*, but how few were there expoſed to that cruel kind of Death; in compariſon of thoſe who eſcaped the Executioners hands? but behold here a great People at once oppreſs'd, deſtroy'd, and ruin'd by a vaſt Army of Prodigious Butchers, and few or none eſcaping. Former, yea late times have given us ſome Inſtances of Maſſacres, but theſe were only violent Tempeſts, and ſuddain Hurricanes, which laſted but a Night, or at the moſt a few days, and they who ſuffered in them were ſoon out of their pains, and the far greater number eſcaped the dint of them: but how much more dreadful is the preſent condition of the *Proteſtants* in *France*? And to the end we may take a true view and right measures



measures of it, let us consider, that nothing can be conceived more terrible than a state of War; but what War to be compared with this? They see a whole Army of Butcherly Canibals entering their Houses; Battering, Breaking, Burning and Destroying whatever comes to hand; Swearing, Cursing, and Blaspheming like Devils, beating to excess, offering all manner of Indignities and Violence, diverting themselves, and striving to outvie each other in Inventing New Methods of Pain and Torment, not to be appeased with Money or good cheer, Foaming and Roaring like Ravenous Raging Lyons, and presenting Death, at every Moment, and that which is worse than all this, driving People to Distraction, and senseless Stupidity by those Devilish Inventions, we have given you an Instance of in the Relation of *Montanban*.

Moreover, this Persecution hath one Characteristical note more, which, without any Exaggeration, will give it the Precedence in History for Cruelty, above all those which the Church of God ever suffered under *Nero*, *Maximinus*, or *Dioclesian*, which is the severe Prohibition of departing the Kingdom upon pain of Confiscation of Goods, of the Gally, of the Lash, and perpetual Imprisonment. All the Sea Ports are kept with that exactness, as if it were to hinder the escape of Traytors and common Enemies; All the Prisons of Sea Port Towns are cram'd with these miserable Fugitives, Men, Women, Boys and Girls, who there are Condemn'd to the worst of Punishments, for having had a desire to save themselves, from this dreadful Persecution and deluging Calamity; this is the thing which is unparallel'd, and of which we find no Instance. This is that Superlative excess of Cruelty, which we shall not find in the List of all the violent and Bloody Proceedings of the Duke of *Alva*, he Massacred, he Beheaded, he Butchered, but at least he did not Prohibit those that could, to make their Escape. In the last *Hungarian* Persecution, nothing was required of the Protestants, but only that their Ministers should Banish themselves, and Abandon and Renounce the conduct of their Flocks; and because they were unwilling to obey these orders, therefore it is they have groaned under so long, and so terrible a Persecution, as they have done; But this *Hungarian* Persecution is not to be compared with that we are Speaking of, for the Fury of that Tempest discharged it self upon the Ministers only, no Armies were Employ'd to force the People to change their Religion, by a thousand several ways of Torment, much less did it ever enter the thoughts  
of



of the Emperours Council, to shut up all the Protestants in *Hungary*, in order to the destroying of all those who would not abjure their Religion, which yet is the very condition of so many wretched Persons in *France*, who beg it as the highest favour at the hands of their merciless Enemies, to have leave to go and beg their Bread in a Forreign Country, being willing to leave their Goods, and all other outward conveniencies behind them, for to lead a poor Miserable, Languishing Life in any place, where only they may be suffered to Dye in their Religion. And is it not from all this most apparent, that those Monsters who have Inspired the King with these designs, have refin'd the Mystery of Persecuting to the utmost, and advanc'd it to its highest pitch of perfection?

O Great God! who from thy Heavenly Throne dost behold all the outrages done to thy People, hast thee to help us! Great God, whose compassions are Infinite, suffer thy self to be touched with our extream desolation! If Men be Insensible of the calamities we suffer, if they be deaf to our cries, not regarding our Groans and Supplications, yet let thy Bowels, O Lord, be moved, and affect thee in our behalf. Glorious God, for whose Names sake we suffer all these things, who knowest our Innocence and Weakness as well as the Fury and Rage of our Adversaries, the small support and help we find in the World, behold we Perish if thy pity doth not rouse thee up for our Relief. It is thou art our Rock, our God, our Father, our Deliverer, we do not place our confidence in any but thee alone; let us not be confounded, because we put our Trust in thee. Hast thee to our help, make no long tarrying, O Lord, our God and our Redeemer.

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*A Letter sent from Bordeaux giving an Account of  
the Persecution of those of the Protestant  
Religion in France.*

S I R,

Whatsoever you have heard concerning the Persecution of those that are of our Religion in the Land of *Bearn*, *Guienne*, and *Perigort*, is but too true, and I can assure you, that they who have given you that account, have been so far from amplifying the matter, that



that they have only acquainted you with some few particulars; yet am I not much surpris'd at the difficulty you find to perswade your self that the things of which your Friends Inform you are true; in cases of this Nature, so amazingly unexpected, we are apt often to distrust our own Eyes; and I profess to you, that though all places round about us Eccho the Report of our Ruine and Destruction, yet I can scarcely perswade my self it is so indeed, because I cannot comprehend it. It is no matter of surpris or amazement to see the Church of Christ afflicted upon Earth, forasmuch as she is a stranger here, as well as her Captain, Lord and Husband, the Holy and Ever-blessed *Jesus* was, and must like him, by the same way of Cross and Suffering, return to her own Country, which is above. It is no matter of Astonishment to find her from time to time suffering the worst of usage, and most cruel Persecutions; all Ages have seen her exposed to such Tryals as these, which are so necessary for the Testing of her Faith, and so fit a matter of her Future Glory. Neither is it any great wonder, if, amidst these sore Tryals, vast numbers of those who made Profession of the Gospel, do now renounce and forsake it: We know that all have not Faith, and it is more than probable that they who do not follow Christ, but because they Thrive by it, and for the Loaves will cease to be of his Retinue, when he is about to oblige them to bear his Cross, and deny themselves. But that which seems Inconceivable to me, is, that our Enemies should pitch upon such strange ways and methods to destroy us, as they have done, and that in so doing, they should meet with a success so Prodigious and doleful. I shall as briefly as I can endeavour to give you an account of so much as I have understood of it.

All those thundring Declarations, and destructive Arrests, which continually were Sued for, and obtain'd against us, and which were Executed with the extremity of Rigour, were scarce able to move any one of us. The forbidding of our Publick Exercises, the demolishing of our Churches, and the severe Injunction that not so much as two or three of us should dare to Assemble in order to any thing of Divine Worship, had no other effect upon the far greater part of us, than to Inflame our Zeal, instead of abating it, obliging us to Pray to God with greater fervor and Devotion in our Closets, and to Meditate of his Word with greater Application and Attention. And neither the great wants, to which we were reduced by being depriv'd of our Offices and Imloys, and all other means of Living, and by  
C those



those insupportable charges with which they strove to over-whelm us, as well by Taxes, as the Quartering of Souldiers (both which were as heavy as could be laid upon us) nor the continual trouble we were put to by Criminal or other matters of Law, which at the Suit of one or other were still laid to our charge, tho upon the most frivolous and unjust pretences imaginable; I say all these were not able to wear out our Patience, which was hardned against all Calamities; insomuch as the design of forcing us to abandon the Truth of the Gospel, would Infallibly have been Ship-wrack'd, if no other means had been taken in hand for this purpose. But alas! our Enemies were too Ingenious to be balk'd so, and had taken our Ruine too much to Heart, not to Study for means effectual and proper to bring about their desires; They call'd to mind what Prodigious success, a new kind of Persecution had had of late Years in *Poitou*, *Annix*, and *Xaintonge*, which the Intendants of those places had bethought themselves of, and they made no difficulty to have Recourse to the same, as to a means Infallible, and not to be doubted of.

I must tell you, *Sir*, That we had not the least thought that ever such violent Methods as these would have been pitched upon, as the means of our Conversion: We were always of Opinion, that none but *Dennuieux's* and *Marillacs* could be fit Instruments for such like Enterprises; neither could we ever have Imagin'd that Generals of Armies, who account it a Shame and Reproach to Attack and take some paulty Town or Village, should ever debase themselves to Besiege Old Men, Women, and Children in their own Houses; or that ever Souldiers, who think themselves ennobled by their Swords, should degrade themselves so far to take up the Trade of Butchers and Hangmen, by Tormenting poor Innocents, and Inflicting all sorts of Punishments upon them.

Moreover, we were the less in expectation of any such thing, because at the self same time they Treated us in this manner, they would needs perswade us, *That the Kings Council had disapproved the Design*: And indeed it seem'd very probable to us, that all Reasons, whether taken from Humanity, Piety, or Interest, would have made them Disavow and Condemn a Project so Inhumane and Barbarous: Yet now by experience we find it but too true, that our Enemies are so far from rejecting the said Design, that they carry it on with an unparallel'd Zeal and Application, without giving themselves any further trouble to effectuate their desires, than that of doing these two things.

The



The first of which was to Lull us asleep, and to take away from us all matter of Suspicion of the mischief they were hatching against us; which they did by permitting some of our Publick Exercises of Religion, by giving way to our Building of some Churches, by settling Ministers in divers places to Baptize our Children, and by publishing several Arrests and Declarations, which did intimate to us, that we had reason to hope we should yet Subsist for some Years: Such was that Declaration, by which all Ministers were ordered to change their Churches every three years.

The other was to secure all the Sea-Ports of the Kingdom, so as none might make their escape, which was done by renewing the Antient Prohibitions of departing the Kingdom without leave, but with the addition of far more severe Penalties.

After these precautions thus taken, they thought themselves no longer oblig'd to keep any measures, but immediately lift up the hand, to give the last blow for our Ruine. The Intendants had order to represent to us, *That the King was resolved to suffer no other Religion in his Kingdom besides his own, and to Command us all in his Name, readily to Embrace the same, without allowing us any longer respite to consider what we had to do, than a few days, nay hours; threatening us, That if we continued obstinate, they would force us to it by the extremity of Rigour, and presently Executing these their Menaces, by filling our Houses with Souldiers, to whom we were to be left for a Prey, and who not content with entirely Ruining of us, should besides exercise upon our Persons all the Violence and Cruelty they could possibly devise: And all this to overcome our Constancy and Perseverance.*

Four Months are now past and gone, since they began to make use of this strange and horrible way of Converting People, worthy of, and well becoming its Inventors. The Country of *Bearn* was first set upon, as being one of the most considerable Out-parts of the Kingdom, to the end that this mischievous enterprize gaining strength in its passage, might soon after over-whelm, and as it were deluge all the other Provinces in the same Sea of the uttermost calamity. Monsieur *Foucault* the Intendant, went himself in Person to all the places where we were in any numbers, and commanded all the Inhabitants that were of the Protestant Religion, under the Penalty of great amercements, to Assemble themselves in those places he appointed to them; where being accordingly met together, he charged them in the Kings Name to change their Religion, allowing them only a day



or two to dispose themselves for it; he told them, *That great numbers of Souldiers were at hand to compel those that should refuse to yield already Obedience*; and this threatning of his being immediately followed by the Effect, as the Lightning is by Thunder, he fill'd the Houses of all those who abode constant in their resolution to Live and Dye Faithful to their Lord and Master *Jesus Christ*, with Souldiers, and Commands those Insolent Troops (flesh'd with Blood and Slaughter) to give them the worst Treatment they could possibly devise.

I shall not undertake, *Sir*, to give you a particular account of those Excesses and Outrages these enraged Brutals committed in Executing the Orders they were charged with; The Relation would prove too tedious and doleful, it shall suffice me to tell you, that they did not forget any thing that was Inhumane, Barbarous, or Cruel, without having regard to any Condition, Sex or Age, they pull'd down and demolished their Houses, they spoil'd, dash'd to pieces, and burnt their best Moveables and Household-stuff, they bruised and beat to Death Venerable Old Men, they dragg'd Honourable Matrons to Mass, without the least pitty or respect, they bound and Fetter'd Innocent Persons, as if they had been the most Infamous and Profligate Villains, they hung them up by their Feet, till they saw them ready to give up the Ghost, they took Red-hot Fire-shovels and held them close to their bare Heads, and actually apply'd them to other parts of their Bodies, they Immur'd them within four Walls, where they let them Perish for Hunger and Thirst; and the constancy wherewith they suffer'd all these Torments, having had no other effect, but that of augmenting the Rage of these Furies, they never ceased Inventing new ways of pain and Torture, till their Inhumanity at length had got the Victory, and Triumphed over the Patience and Faith of these miserable Wretches. Insomuch that of all those many numerous Assemblies we had in that Province, as that of *Pau, d'Arthes, de Navarre, &c.* there are scarcely left a small number who either continue constant in despite of all these Cruelties, or else have made their escape into *Spain, Holland, England*, or elsewhere, leaving their Goods and Families for a Prey to these Merciless and Cruel Men.

Success having thus far answered their expectation, they resolved to loose no time, but vigorously Prosecuting their work, they immediately turned their Thoughts and Arms towards *Montauban*; where the Intendant having Summoned the Citizens to appear before him,  
bespeaks



bespeaks them much in the same Language, as was used to those of *Bearne*, whereunto they having returned about the same Answer, he orders 4000 Men to enter the City, and makes them take up their Quarters, as at *Bearne*, only in the Houses of *Protestants*, with express Command to Treat them in like manner, as they had done those of *Bearne*: and these Inhumane Wretches were so diligent and active in Executing these pitiless Orders, that of 12 or 15000 Souls of which that Church did consist, not above 20 or 30 Families are escaped, who in a doleful and forlorn condition wander up and down the Woods, and hide themselves in Thickets. The Ruine of this Important place drew after it the desolation of all the Churches about it, which were all Enveloped in the same common Calamity, as those of *Realmont*, *Bourniquel*, *Negreplisse*, &c.

Yet was not the condition of the Churches in the Upper *Guienne* more Sad and Calamitous, than that of those of the Lower *Guienne*, and of *Perigort*, which this horrible deluge hath likewise overwhelm'd. Mounfieur *Boufflers* and the Intendant having shared the Country between them, Mounfieur *de Boufflers* taking for his part *Agenois*, *Tonnein*, *Clerac*, with the adjoyning places; and the Intendant having taken upon him to reduce *Fleis*, *Monravel*, *Genffac*, *Cartillon*, *Contras*, *Libourne*, &c. The Troops which they Commanded, in the mean time carrying Desolation to all the places they passed through, filling them with Mourning and Despair, and scattering Terror and Amazement amongst all those to whom they approached.

There were at the same time 17 Companies at *Saint Foy*, 15 at *Nerac*, and as many in proportion in all other parts; So that all places being fill'd with these Troops, accusom'd to Licentiousness and Pillage, there is not any one of the said places, where they have not left most dreadful marks of their Rage and Cruelty, having at last, by means of their Exquisite Tortures, made all those of our Religion submit themselves to the Communion of *Rome*.

But forasmuch as *Bergerac* was most signally Famous for the long Tryals it had most Gloriously endured, and that our Enemies were very sensible of what advantage it would be to the carrying on of their Design, to make themselves Masters there also, at any price whatsoever, they accordingly failed not to attempt the same with more Resolution and Obstinacy than any of the forementioned places.

This little Town had already for three Years together, with admirable Patience and Constancy, endured a Thousand ill Treatments and



and Exactions from Souldiers, who had pick'd them to the very Bones: for besides that, it was almost a continual passage for Souldiers; there were no less than 18 Troops of Horse had their Winter Quarters there, who yet in all that time had only gain'd Three Converts, and they such too as were maintain'd by the Alms of the Church.

But to return, The design being form'd to reduce this City, two Troops of Horse are immediately ordered thither to observe the Inhabitants, and soon after 32 Companies of Foot enter the Town; Monsieur *Boufflers* and the Intendant of the Province, with the Bishops of *Agen* and *Perigueux*, and some other Persons of Quality, render themselves there at the same time, and send for 200 of the chiefest Citizens to appear before them, telling them, *That the Kings Express Will and Pleasure was, they should all go to Mass, and that in case of Disobedience, they had order to compel them to it*: To which the Citizens Unanimously answered, *That their Estates were at the dispose of his Majesty, but that God alone was Lord of their Consciences, and that they were resolved to suffer to the utmost, rather than do any thing contrary to the motions of it*. Whereupon they were told, *That if they were so resolved, they had nought else to do but to prepare themselves to receive the Punishment their Obstinacy and Disobedience did deserve*, and immediately 32 Companies more of Infantry and Cavalry enter the City (which, together with the 34 Companies beforementioned, were all Quartered with Protestants) with Express Command not to spare any thing they had, and to exercise all manner of Violence upon the Persons of those that entertain'd them, until they should have extorted a Promise from them, to do whatsoever was Commanded them. These Orders then being thus Executed, according to the desires of those who had given them, and these miserable Victims of a Barbarous Military Fury, being reduc'd to the most deplorable and desolate condition; they are again sent for to the Town-house, and once more pressed to change their Religion, and they answering with Tears in their Eyes, and with all the Respect, Humility, and Submission imaginable, *That the matter required of them, was the only thing they could not do*, the extreamest Rigour and Severity is denounc'd against them; and they presently made good their Words, by sending 34 more Companies into the City, which made up the full number of a hundred, who encouraging themselves from their numbers, and flying like enraged Wolves upon these Innocent Sheep, did rend and worry them in such a manner, as the sole Relation cannot but strike with Horror and



and Amazement. Whole Companies were ordered to Quarter with one Citizen, and Persons whose whole Estate did not amount to 10000 Livres; were taxed at the rate of 150 Livres a day: when their Money is gone, they Sell their Household-stuff, and sell that for two pence, which hath cost 60 Livres, they bind and fetter Father, Mother, Wife and Children: Four Souldiers continually stand at the door to hinder any from coming in to succour or comfort them: they keep them in this condition, two, three, four, five, and six days, without either Meat, Drink, or Sleep; on one hand the Child cries with the Languishing accent of one ready to Dye, *Ah my Father! Ah my Mother! What shall I do? I must Dye, I can endure no longer:* The Wife on the other hand cries; *Alas! my Heart fails me, I Faint, I Dye;* Whilst their cruel Tormentors are so far from being touch'd with Compassion, that from thence they take occasion to press them afresh, and to renew their Torments, frightening them with their Hellish Menaces, accompanied with most execrable Oaths and Curses; crying, *Dog, Bougre, What, wilt not thou be Converted? Wilt not thou be Obedient? Dog, Bougre, Thou must be Converted, we are sent on purpose to Convert thee:* and the Clergy who are witnesses of all these Cruelties, (with which they feast their Eyes) and of all their Infamous and abominable words, (which ought to cover them with Horror and Confusion) make only a matter of Sport and Laughter of it.

Thus these miserable Wretches, being neither suffered to Live nor to Dye; (for when they see them fainting away, they force them to take so much as to keep Body and Soul together) and seeing no other way for them to be delivered out of this Hell, in which they are continually Tormented, are fain at last to stoop under the unsupportable Burthen of these extremities: So that excepting only a few who saved themselves by a timely Flight, preferring their Religion before all Temporal Possessions, all the rest have been constrained to go to Mass.

Neither is the Country any more exempt from these Calamities, than Towns and Cities, nor those of the Nobility and Gentry, than Citizens. They send whole Companies of Souldiers into Gentlemens Houses, who Treat them in the most outrageous and violent manner conceivable; insomuch that not a Soul can hope to escape, except it may be some few, who like the Believers of old, wander in Desarts, and lodge in Dens and Caves of the Earth.

Further-



Furthermore I can assure you, that never was any greater consternation, than that which we are in here at present, the Army, we hear, is come very near us, and the Intendant is just now Arrived in this City; the greater part of the most considerable Merchants are either already gone, or casting about how best to make their escape, abandoning their Houses and Estates to their Enemies; and there are not wanting some Cowardly Spirits, who, to avoid the mischief they are preparing for us, have already promised to do whatsoever is required of them. In a word, nothing is seen or heard in these parts but Consternation, Weeping and Lamentation, there being scarce a Person of our Religion, who hath not his Heart pierced with the bitterest Sorrows, and whose Countenance hath not the Lively Picture of Death Imprinted on it: and surely, if our Enemies Triumph in all this, their Triumph cannot likely be of any long continuance.

I confess I cannot persuade my self to entertain so good an opinion of them, as to think that ever they will be ashamed of these their doings, so Diametrically opposite to the Spirit of the Gospel, for I know the Gospel in their accounts passeth for a Fable: but this I dare averr, that this Method of theirs will infallibly lay waste the Kingdom, which, according to all appearance, is never like to recover of it, and so in time, they themselves will be made as sensible of these miseries, as others now are. Commerce is already in a manner wholly extinct, and there will need little less than a Miracle to recover it to its former State. What Protestant Merchants will henceforward be willing to engage themselves in Trade, either with persons without Faith, and who have so cowardly betray'd their Religion and Conscience, or with the Outrageous and Barbarous Persecuters of the Religion which they profess? and who by these courses declare openly and frankly, that it is their Principle, not to think themselves oblig'd to keep their word with Hereticks? And who are those, of what Religion soever, that will Negotiate with a State exhausted by Taxes and Subsidies, by Persecutions, by Barrenness and Dearth of several years continuance; full of a despairing people, and which infallibly will ere long be full of those that are proscrib'd, and be bathing in its own Blood.

And these miserable Wretches who have been deceived, by those who have told them, that it would never be impos'd upon them to abjure their Religion, and who are stupified by the extremity of their Sufferings, and the terror of their bloody and cruel Enemies, are wrapt  
up



up in so deep an astonishment, as doth not permit them to be fully sensible of their Fall: but as soon as they shall recover themselves, and remember that they could not embrace the Communion of *Rome*, without absolutely renouncing the holy Religion they professed, and when they shall make a full reflection upon the unhappy change they have been forced to make, then their Consciences being awakened, and continually reproaching their faint-heartedness, will rend them with sorrow and remorse, and inflict torments upon them, equal to those the Damned endure in Hell, and will make them endeavour to be delivered from this Anguish, and to find rest in the constant profession of that Truth, which they have so unhappily betray'd.

And on the other side, their Enemies will be loath to take the Lye at this time of day, and therefore will endeavour through fear of Punishments, to oblige them to stay in that Abyss of horror, into which they have precipitated them: but because all the Sufferings they can possibly threaten them with, will be no ways considerable when compared with those Tortures their Consciences have already Inflicted upon them, and wherewith they threaten them in case of a Relapse, they will be constrained to drag them to the place of Execution, or else seek to rid themselves of them all at once by a general Massacre, which many good Souls have so long desired.

I hope, Sir, You will not be wanting in your most Earnest Prayers to beg of God that he would be pleased to take pity of these miserable Wretches, and make the Heart of our Sovereign to Relent towards us; that he would Convert those who in their Blindness think they do him Service by putting us to Death, that he would cause his Voice to be heard by them from Heaven, as to *St. Paul*; *Saul, Saul, Why Persecutest thou me?* and make the rest the Examples of his Exemplary Justice; finally, that he would grant, that all those who have denied him, being touched with a true Repentance, may with *St. Peter Go out, and Weep Bitterly.* I am,

S I R,

Yours,



*An Extract of a Letter, containing some more Instances of the Cruel and Barbarous usage of the Protestants in France.*

**B**Ut this, Sir, is not the thing which troubles me most at this time, there's another cause of my Grief, which is but too just, and even pierceth my Heart with Sorrow, and that is, the Cruel Persecution which the Poor Protestants of *France* do suffer, amongst whom I have so many near and dear Relations: the Torments they are put to, are almost Incredible, and the Heavenly Courage wherewith some of them are strengthened by their great Captain and Leader to undergo them, is no less amazing and wonderful; I shall give for Instance one or two of these Champions, that by them you may judge of the rest.

A Young Woman was brought before the Council in order to oblige her to abjure the Truth of the Gospel, which she boldly and manfully refusing, was commanded back again to Prison, where they shaved her Head, and sing'd off the Hair of her Privities, and having stript her Stark-Naked, in this manner led her through the Streets of the City, where many a blow was given her, and Stones flung at her. After this, they set her up to the Neck in a Tub full of Water, where after she had been for a while, they took her out, and put upon her a shift dipt in Wine, which as it dry'd, and stuck to her Sore and Bruised Body, they snatch'd off again, and then had another ready, dipt in Wine, to clap upon her, this they repeated six several times; and when by this Inhumane usage her Body was become very Raw and Tender, they demanded of her, *Whether she did not now find her self disposed to Embrace the Catholick Faith?* for so they are pleased to term their Religion: but she being strengthened by the Spirit and Love of him, for whose Names sake she suffered all these Extremities, undauntedly answered, *That she had before declared her Resolution to them, which she would never alter; and that though they had her Body in their Power, she was resolved not to yield her Soul to them, but keep it pure and undefiled for her Heavenly Lover, as knowing that a little while would put an end to all her Sufferings, and give a*  
beginning.



beginning to her Enjoyment of Everlasting Bliss: Which words of hers, adding Fuel to their Rage, who now despaired of making her a Convert, they took and fastned her by her Feet, to something that served the turn of a Gibbet, and there let her Hang in that Ignominious posture with her Head downwards, till she expired.

The other Person I would Instance in, and whom I pity the more, because (for ought I know) he may yet Survive, and still continue under the Tormentors hands, is an Old Man, who having for a great while been kept close Prisoner (upon the same account as the former) in a deep Dungeon, where his Companions were Darkness and Horror, and filthy creeping things, was brought before his Judges with Vermin and Snails crawling upon his Mouldred Garment, who seeing him in that Loathsome condition, said to him, *How now Old Man, does not your Heart begin to Relent? and are not you willing to Abjure your Hæresie?* To which he answered; *As for Hæresie, I profess none; but if by that Word you mean my Religion, you may assure your selves, that as I have thus long Lived, so I hope, and am resolved by the Grace of God to Dye in it:* With which answer they being little pleased, but furiously Incensed, bespoke him in a rougher Tone: *Dost thou not see that the Worms are about to Devour thee? Well, since thou art so resolved, we will send thee back again, to the Loathsome place from whence thou camest, that they may make an end of thee, and consume thy Obdurate Heart;* to which he reply'd, with the words of the Holy Patient Job; *Novi postquam vermes confoderint (Corpus) istud, in carne mea me visurum esse Deum.* I know that after Worms have Eaten this Body, that in my Flesh I shall see God; and having so said, he was sent back to his Loathsome dark abode, where if he be still, I pray God to give him Patience and strength to hold out to the end, that so he may obtain the Crown of Life.

I should be too tedious in giving you all the particulars of their Cruelty, and of the Sufferings of the Protestants, yet I cannot well forbear acquainting you with what lately I am most credibly Inform'd off, which take as follows; Some Dragoons who were Quartered with a Person, whom they could by no means oblige to Renounce his Religion, upon a time when they had well fill'd themselves with Wine, and broke their Glasses at every Health they drank, and so fill'd the Floor where they were with the Fragments, and by often walking over, and treading upon them, reduced them to lesser pieces and Fractions, and being now in a Merry humour, they must



needs go to Dance, and told their Host that he must be one of the Company, but withal, that he must first pull off his Stockings and Shoes, that he might moove the more nimbly; in a word, they forc'd him to Dance with them bare-footed upon the sharp points of Glasse, which when they had continued so long as they were able to keep him on his Legs, they laid him down on a Bed, and a while after stript him Stark-Naked, and roled his Body from one end of the Room to the other upon the sharp Glasse, as before-mentioned, which having done, till his Skin was stuck full of the said little Fragments, they returned him again to his Bed, and sent for a Chirurgeon, to take out all the said pieces of Glasse out of his Body, which you may easily conceive could not be done without frequent Incisions, and horrible and most extream pain. Another Person being likewise troubled with the unwelcome Company of these *Dragoons*, and having suffered extreamly at their hands, without the expected success of his Conversion, one of them on a time looking earnestly upon him, told him, *That he disfigured himself with letting his Beard grow so long*; but he answering, *That they were the cause of it, who would not let him stir out of door, for to go to the Barber*; the *Draagoon* reply'd, *I can do that for you as well as the Barber*, and with that told him, *he must needs try his Skill upon him*, and so fell to work, but instead of shaving him, flea'd all the Skin off his Face: one of his Companions coming in at the cry of this poor Sufferer, and seeing what he had done, seemingly blam'd him for it, and said, *He was a Bunglar*, and then to his Host, *Come your Hair wants Cutting too, and you shall see I will do it much better than he hath shav'd you*: and thereupon begins in a most Cruel manner, to pluck the Hair, Skin and all, off his Head, and flea'd that as the other had done his Chin. Thus making a Sport and Merriment of the extream Suffering of these miserable Wretches.

By these Inhumane, and more than Barbarous means, it is that they endeavour to overcome the most resolved Patience, and to drive People to despair and Faint-heartedness, by their more then Devilish Inventions. They refuse to give them Death, which they desire, and only keep them alive to Torment them, so long till they have Vanquish'd their Perseverance, for the Names of Martyrs and Rebels are equally odious to their Enemies, who tell them, *That the King will have Obedient Subjects, but neither Martyrs nor Rebels, and that they have received Orders to Convert them, but not to Kill them*.



Sir, I beg your Pardon for having so long Entertain'd you with these more then Tragical Passages, and that you would not be wanting to recommend the condition of these Poor, Destitute, Afflicted, and Tortured Persons, to the Bowels of Compassion of our Heavenly Father, that he would be pleased not to suffer them to be Tempted above what he shall give them Grace to bear; which is,

The Hearty Prayer of,

Your Faithful Friend,

T. G.

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*The Profession of the Catholick, Apostolick,  
and Roman Faith, which the Revolting  
Protestants in France are to Subscribe  
and Swear to.*

**I**N the Name of the Father, Son, and Holy Ghost,  
Amen. I Believe and Confess with a firm Faith,  
all and every thing and things contained in the Creed  
which is used by the Holy Church of Rome, viz. I  
receive and embrace most sincerely the Apostolick  
and Ecclesiastical Traditions, and other observances  
of the said Church, In like manner I receive the Scrip-  
tures, but in the same sense as the said Mother Church  
hath, and doth now understand and Expound the  
same, for whom and to whom it only doth belong to  
judge of the Interpretation of the Sacred Scriptures;  
and I will never take them, nor understand them o-  
therwise



therwise than according to the unanimous consent of the Fathers.

I profess that there be truly and properly seven Sacraments of the New Law, instituted by our Lord Jesus Christ, and necessary for the Salvation of Mankind, altho not equally needful for every one, *viz.* *Baptism, Confirmation, the Eucharist, Penance, Extrean Unction, Orders and Marriage*; and that they do confer Grace; and that *Baptism and Orders* may not be reiterated without Sacrilege: I receive and admit also the Ceremonies received and approved by the Catholick Church in the solemn administration of the forementioned Sacraments.

I receive and embrace all and every thing and things which have been determined concerning Original Sin and Justification by the holy Council of *Trent*.

I likewise profess, that in the *Mass* there is offered up to God, a true, proper, and propitiatory Sacrifice for the Living and Dead; and that in the holy Sacrament of the *Eucharist*, there is *truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of the Lord Jesus Christ*; and that in it there is made a change of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood, which change the Catholick Church calls *Transubstantiation*. I confess also, that under one only of these two Elements, whole Christ and the true Sacrament is received. I



I constantly believe and affirm, that there is a Purgatory, and that the Souls there detained, are relieved by the Suffrages of the Faithful.

In like manner, I believe that the Saints reigning in Glory with Jesus Christ, are to be Worshipped and Invoked by us, and that they offer up Prayers to God for us, and that their Reliques ought to be honoured.

Moreover, I do most stedfastly avow, that the Images of Jesus Christ, of the Blessed Virgin, the Mother of God, and of other Saints, ought to be kept and retained, and that due Honour and Veneration must be yielded unto them.

Also I do affirm, that the power of Indulgence was left to the Church by Christ Jesus, and that the use thereof is very beneficial to Christians.

I do acknowledge the holy Catholick, Apostolick, and Roman Church, to be the Mother and Mistress of all other Churches; and I profess and swear true obedience to the *Pope of Rome, Successor of the Blessed St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.*

In like manner I own and profess, without doubting, all other things left defined and declared by the holy Canons and General Councils, especially by the most holy Council of *Trent*; and withal, I do condemn, reject, and hold for accursed, all things that are contrary thereto; and all those Heresies which have been condemned, rejected, and accursed by the Church.

And



And then swearing upon the Book of the Gospel, the party recanting must say : *I Promise, Vow, and Swear, and most constantly Profess, by Gods assistance, to keep entirely and inviolably, unto Death, this self same Catholick and Apostolick Faith, out of which no person can be Saved; and this I do most truly and willingly profess, and that I will to the utmost of my Power, endeavour that it may be maintain'd and upheld as far as any ways belong to my charge; so help me God and the holy Virgin.*

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*The Certificate which the party Recanting is to leave with the Priest, before whom he makes his Abjuration.*

**I** N. N. of the Parish of N. do Certifie all whom it may Concern, That having acknowledged the Falseness of the pretended Reformed, and the Truth of the Catholick Religion, of my own Free-will, without any Compulsion, I have accordingly made Profession of the said Catholick and Roman Religion in the Church of N. in the hands of N. N. In testimony of the Truth whereof, I have Signed this Act in the presence of the Witnesses whose Names are under Written, this ---- day of the Month of the ----- year of the Reign of our Sovereign Lord the King, and of our Redemption----



*A Declaration of the Elector of Brandenburg, in Favour of the French Protestants who shall settle themselves in any of His Dominions.*

We *Frederick William* by the Grace of God Marquess of *Brandenburg*, Arch-Chamberlain, and Prince Elector of the *Holy Empire*; Duke of *Prussia*, *Magdeburg*, *Juilliers*, *Cleves*, *Bergen*, *Stettin*, *Pomerania*, of the *Cassubes*, *Vandals*, and *Silesia*, of *Crosne* and *Jagerndorff*, Burg-grave, of *Noremberg*; Prince of *Halberstadt*, *Minde* and *Camin*; Earl of *Hohenzollern*, of the *Mark* and *Ravensberg*; Lord of *Ravenstein*, *Lawneburg*, and *Butow*, do declare and make known to all to whom these Presents shall come.

**T**Hat whereas the Persecutions and Rigorous proceedings which have been carried on for some time in *France*, against those of the Reformed Religion, have forced many Families to leave that Kingdom, and to seek for a Settlement elsewhere, in strange and Forreign Countries; We have been willing, being touched with that just Compassion, we are bound to have for those who suffer for the Gospel, and the Purity of that Faith, We profess, together with them, by this present Declaration, Signed with our own hand, to offer to the said Protestants a sure and free Retreat in all the Countries and Provinces under Our Dominion, and withal to declare the several Rights, Immunities, and Priviledges, which we are willing they shall enjoy there, in order to the Relieving and easing them in some measure of the burthen of those Calamities, wherewith it hath pleased the Divine Providence to afflict so considerable a part of his Church.

E

I. To



## I.

To the end that all those who shall resolve to settle themselves in any of our Dominions, may with the more ease and convenience Transport themselves thither, we have given Order to our Envoy extraordinary with the States General of the United Provinces, *Sieur Dieft*, and to our Commissary in the City of *Amsterdam*, *Sieur Romswinkel*, at our charge, to furnish all those of the said Religion (who shall address themselves unto them) with what Vessels and Provisions they shall stand in need of, for the Transportation of themselves, their Goods and Families from *Holland* to the City of *Hamburg*; where then our Counsellor and Resident for the Circle of the Lower Saxony, *Sieur Guericke*, shall furnish them with all conveniencies they may stand in need of, to convey them further, to whatsoever City or Province they shall think fit to pitch upon for the place of their Abode.

## II.

Those who shall come from the parts of *France* about *Sedan*, as from *Champagne*, *Lorain*, *Burgundy*, or from any of the Southern Provinces of that Kingdom, and who think it not convenient to pass through *Holland*, may betake themselves to the City *Frankfort* upon *Maine*, and there address themselves to *Sieur Merain*, our Counsellor and Agent in the said City, or in the City of *Cologne* to *Sieur Lely* our Agent, to whom we have also given Command to furnish them with Money, Passports, and Boats, in order to the carrying them down the River *Rhine*, to our Dutchy of *Cleves* and *Mark*; or in case they shall desire to go further up in our Dominions, our said Ministers and Officers shall furnish them with Address and conveniencies for to Arrive at those several respective places.

## III.

And forasmuch as the said our Provinces are stored with all sorts of conveniencies and commodities, not only for the necessity of Living, but also for Manufactures, Commerce and Trade by Sea and by Land, those who are willing to settle themselves in any of our said Provinces, may choose such place, as they please in the Country of *Cleve*, *Mark*, *Ravensberg* and *Minde*, or in those of *Magdeburg*, *Halberstadt*, *Brandenburg*, *Pomerania*, and *Prussia*. And forasmuch as we conceive that in our Electoral *Marquisate*, the Cities *Stendel*, *Werbe*, *Rathenow*, *Brandenburg* and *Frankfort*; and in the Countrey of *Magdeburg*, the Cities



Cities of *Magdenburg*, *Halle*, and *Calbe*; and in *Prussia*, the City of *Konigsberg* will be most commodious, as well for the great abundance of all necessaries of Life, which may be had there at cheap Rates; as for the convenience of Trade and Traffick, we have given charge that as soon as any of the said *French Protestants* shall arrive in any of the said Cities, they shall be kindly received, and agreed with about all those things which shall be thought needful for their Settlement. And for the rest, leaving them at their full Liberty to dispose of themselves in whatsoever City or Province they shall judge most commodious and best suiting with their occasions.

## IV.

All the Goods, Household-stuff, Merchandise and Commodities which they shall bring along with them, shall not be lyable to any Custome or Impost, but shall be wholly exempt from all Charges and Impositions of what Name or Nature soever they may be.

## V.

And in case that in any of the Cities, Towns, or Villages where the said Persons of the Reformed Religion do intend to settle themselves, there be found any Ruinous and decay'd Houses, or such as stand empty, and which the Proprietors are not in a condition to Repair, we will cause the same to be Assigned to them, the said *French Protestants*, as their Propriety, and to their Heirs for ever; and shall content the present Proprietors according to the Value of the said Houses, and shall wholly free the same from all Charges, to which the same might stand engaged, whether by Mortgage, Debts, or any other way whatsoever. Furthermore, our will is, that they be furnished with Timber, Quick-Lime, Stones, Bricks, and other materials, they may stand in need of for the Repairing of whatsoever is decay'd or Ruinous in any of the said Houses, which shall for six years be exempt from all sorts of Impositions, Free-Quarter, and all other charges whatsoever, neither shall the said *French*, during the said time of six years, be lyable to any payments whatsoever, but what are chargeable upon things of daily consumption.

## VI.

In Cities or elsewhere, where convenient places shall be found, for to build Houses, those of the Reformed Religion, who shall make



their Retreat into our Dominions, shall be fully Authorized and Impowered to take Possession of the same, for themselves and their Heirs after them, together with all the Gardens, Fields, and Pasture Grounds belonging to the same, without being oblig'd to pay any of the dues and charges with which the said places or their dependances may be Incumbred. Moreover, for the facilitating their Building in any of the said place, we will cause them to be furnished with all the materials they shall stand in need of; and will over and above allow them Ten Years of Exemption, during which they shall not be lyable to any other charges or payments, besides the dues charged upon things of daily spending. And furthermore, forasmuch as our intent is, to make their Settlement in our Dominions the most easie and commodious for them that may be; we have given Command to our Magistrates and other Officers in the said Provinces, to make enquiry in every City for Houses that are to be Lett, into which it shall be free for the said *French* to enter, and take up their Lodging as soon as they shall Arrive; and do promise to pay for them and their Families for four Years, the Rent of the said Houses, provided that they engage themselves, within the said term, to build in such places as shall be assigned to them, in manner, and upon condition as aforesaid.

## VII.

As soon as they shall have taken up their Habitation in any City or Town of our Dominions, they shall immediately be made Free of the place, as also of that particular Corporation, which by their Trade or Profession they belong to, and shall enjoy the self same Rights and Priviledges, which the Citizens, Burgeses, and Freemen of the said places or Corporations do enjoy, and that without being obliged to pay any thing for the said Freedome, and without being lyable to the Law of Escheatage, or any other of what Nature soever they may be, which in other Countries are in force against Strangers; but shall be look'd upon, and Treated upon all accounts, in the same manner, as our own Natural Subjects.

## VIII.

All those who are willing to undertake and Establish any Manufactures, whether of Cloath, Stuffs, Hats, or any other whatsoever, shall not only be furnished with all the Priviledges, Pattents, and Franchises, which they can wish for, or desire; but moreover we will take



take care that they be assisted with Moneys, and such other Provisions and Necessaries as shall be thought fit to promote and make their undertaking successful.

## IX.

To Countreymen and others who are willing to settle themselves in the Countrey, we will cause a certain extent of Ground to be allotted for them to Till and cultivate, and give Orders for their being assisted and furnished with all things necessary for their Subsistence, at the beginning of their settlement, in like manner as we have done to a considerable number of *Swiss*-Families, who are come to dwell in our Dominions.

## X.

And as for any business of Law, or matter of difference which may arise amongst those of the Reformed Religion, we do grant and allow that in those Cities where any considerable number of *French* Families shall be settled, they be authorized to choose one from amongst themselves, who shall have full power to decide the said differences in a friendly way, without any formality of Law whatsoever: and in case any differences shall arise between the *Germans* and the said *French*, that then the said differences shall be decided joyntly by the Magistrate of the Place, and by the Person whom the *French* shall have Chosen for that purpose from amongst themselves. And the same shall be done when the differences of *Frenchmen*, amongst themselves, cannot be accomodated in the forementioned friendly way, by the Person thereto by them Elected.

## XI.

In any City where any numbers of *French* shall settle themselves, we will maintain a Minister, and appoint a convenient place for the Publick Exercise of Religion in the *French* Tongue, according to the Custome, and with the same Ceremonies which are in use amongst the Reformed in *France*.

## XII.

And forasmuch as such of the Nobility of *France* who heretofore have put themselves under our Protection, and entered into our Service, do actually enjoy the same Honours, Dignities, and Immunities with those of the Countrey; and that there are many found amongst them, who have been raised to the chief Places and Charges of Our Court, and Command over our Forces, we are ready and willing to continue the same Favour to those of the said Nobility, who for time  
to



to come shall settle themselves in our Dominions, by bestowing upon them the several Charges, Honours and Dignities they shall be found fitter for. And in case they shall purchase any Mannors or Lordship, they shall possess them with all the Rights, Prerogatives, and Immunities, which the Nobility of our own Dominions do of Right enjoy.

## XIII.

All these Priviledges and Advantages forementioned, shall not only be extended to those *French* of the Reformed Religion who shall Arrive in our Dominions (in order to their Settling there) after the Date of this Declaration, but also to those, who before the date hereof, have settled themselves in our Countries, provided they have been forced to leave *France* upon account of their Religion; they of the *Romish* Profession being wholly excluded from any part or share therein.

## XIV.

In every one of Our Provinces, Dutchies, and Principalities, We shall appoint and Establish certain Commissioners, to whom the *French* of the Reformed Religion, may have Recourse and Address themselves upon all occasions of need, and this not only at the beginning of their Settlement, but also afterwards. And all Governours and Magistrates of our Provinces and Territories, shall have order by Vertue of these Presents, as well as by other particular Commands, we shall Issue forth, to take the said Persons of the Reformed Religion into their Protection, and to maintain them in all the Priviledges here before-mentioned, and not suffer the least hurt or injury to be done unto them, but rather all manner of Favour, Aide and Assistance.

Given at Postdam,  
Octob. 26. 1685.

Signed.

*Frederick William.*

*Kind.*



Kind Reader,

**B**Ecause in the Edict of the *French* King, the perpetual and irrevocable Edict of *Nantes* is recall'd and abolished, I thought fit (because the whole Edict would be too long to be inserted here) to give you some passages of the Prefatory part of it, whereby it may appear what stress was laid on it by *Henry* the IV. (called the Great) Grandfather to the present *French* King, and how much he judged the exact maintaining of it would conduce to the Settlement, Peace, and Prosperity of his Kingdom.

—“ Now it hath pleased God to give us a beginning of enjoying some Rest, we think we cannot employ our selves better, than to apply to that which may tend to the Service and Glory of his holy Name, and to provide that he may be Adored and Prayed to by all our Subjects; and if it hath not yet pleased him to permit it to be in one and the same Form of Religion, that it may at the least be with one and the same Intention, and with such Rules, that may prevent amongst them all Troubles and Tumults; and that we and this Kingdom may always conserve the glorious Title of *Most Christian*, and by the same means take away the Cause of Mischief and Trouble, which may happen from the actions of Religion, which of all others are most prevalent and penetrating. For this cause, acknowledging this affair to be of the greatest Importance, and worthy of the best consideration, after having considered the Papers of Complaints of our Catholick Subjects, and having also permitted to our Subjects of the Reformed Religion, to assemble themselves by Deputies for framing their Complaints, and making a Collection of all their Remonstrances; and having thereupon conferred divers times with them, we have upon the whole judged it necessary, to give to all our said Subjects one General Law, clear, plain, and absolute, by which they shall be regulated in all differences, which have heretofore risen among them, on which may rise hereafter, where—



“ wherewith the one and the other may be contented, having  
 “ had no other regard in this deliberation, than solely the Zeal  
 “ we have to the Service of God, praying that he would hence-  
 “ forward grant to all our Subjects a Durable and Established  
 “ Peace : And we implore and expect from his Divine Bounty  
 “ the same Protection and Favour he hath always bestowed up-  
 “ on this Kingdom from our Birth, and that he would give our  
 “ said Subjects the Grace to understand, that in observation of  
 “ this our Ordinance, consisteth ( next to their Duty towards  
 “ God and us ) the principal Foundation of their Union, Con-  
 “ cord, Tranquility, Rest, and the Re-establishment of this E-  
 “ state in its first Splendor, Opulency and Strength, as on our  
 “ part we promise all to be exactly observed, without suffering  
 “ any contravention. And for these causes, having with the ad-  
 “ vice of the Princes of our Blood, other Princes and Officers of  
 “ our Crown, and other great and eminent Persons of our Coun-  
 “ cil of State, well and diligently weighed and considered all  
 “ this Affair ; We have by this Edict or Statute, perpetual and  
 “ irrevocable Said, Declared, and Ordained, &c.—

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F I N I S.

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